

---

# *The Transformative Power of Narrative in Second Language Teacher Education*

---

**KAREN E. JOHNSON**

*The Pennsylvania State University  
University Park, Pennsylvania, United States*

**PAULA R. GOLOMBEK**

*University of Florida  
Gainesville, Florida, United States*

Within the field of second language teacher education (SLTE), narrative has largely functioned as a vehicle for teacher inquiry, based on the assumption that such inquiry will ultimately bring about productive change in teachers and their teaching practices. Less attention has been paid to documenting what this change looks like or how engagement in narrative activities fosters teacher professional development. From a Vygotskian sociocultural theoretical perspective, we argue that the transformative power of narrative lies in its ability to ignite cognitive processes that can foster teacher professional development. We tease out the complex ways in which narrative functions as a mediational tool—narrative as externalization, verbalization, and systematic examination—in fostering teacher professional development, and we highlight the interplay between these functions by tracing teacher professional development in two teacher-authored narrative inquiries. We then turn to the centrality of narrative as a vehicle for teacher inquiry in transforming the field of SLTE itself. Specifically, we highlight various outlets, in both center and periphery contexts, where the products of teachers' narrative activities are functioning as a tool for knowledge-building and professional development practices that are working in consort to transform the professional landscape that constitutes the field of SLTE.

*doi: 10.5054/tq.2011.256797*

Narrative has gained prominence in second language teacher education (SLTE) over the last two decades, shaping how the field understands and supports the professional development of second language (L2) teachers. The well-documented proposition that narrative is the quintessential way through which teachers' knowledge is structured (Cochran-Smith & Lytle, 2009; Elbaz, 1991) has resulted in the extensive use of narrative to engage teachers' sense-making

processes in their learning and teaching experiences. Within SLTE, narrative has largely functioned as a vehicle for inquiry. Inquiry, as a mechanism for teacher professional development, is rooted in a Deweyan *theory of experience*. From this ontological stance, reality is relational, temporal, and continuous, and it is through a process of active, persistent, and careful observation, consideration, and reflection, referred to as the *reflective cycle*, that experience becomes *educative* (Dewey, 1933). Advocates for the legitimacy of the knowledge generated by teacher inquiry claim that “the knowledge needed for teachers to teach well and to enhance student learning opportunities could not be generated solely by researchers who were centrally positioned outside of schools and classroom and imported for implementation and use inside schools” (Cochran-Smith & Lytle, 2009, p. vii). Such knowledge must come from *insiders*, and the use of narrative as a (re)constructive process is what enables teachers to interpret and reinterpret their experiences and to articulate the complexities of teaching while stepping back from the hermeneutical processes in which they normally engage. Grounded in a narrative epistemology (Bruner, 1996), teacher narratives are by their very nature not meant to represent phenomena objectively but rather to expose how teachers’ understandings of phenomena are infused with interpretation from within their individual and social worlds. From this stance, teacher narratives represent a socially mediated view of experience; they are holistic and cannot be reduced to isolated facts without losing the essence of the meanings being conveyed (Sarbin, 1986).

The broad acceptance of reflective teaching in the mid-1980s in SLTE (Lockhart & Richards, 1994; Schon, 1983; Wallace, 1991) followed by the prominence of teacher research in the early 1990s (Burns, 1999; Edge & Richards, 1993; Freeman, 1998) relied extensively on narrative as a vehicle for teacher inquiry, based on the assumption that teacher inquiry will ultimately bring about productive change in teaching practices. In our own work, we argue for narrative inquiry as professional development, claiming that, “inquiry into experience enables teachers to act with foresight. It gives them increasing control over their thoughts and actions; grants their experiences enriched, deepened meaning; and enables them to be more thoughtful and mindful of their work” (Johnson & Golombek, 2002, pp. 6–7). A considerable body of recent research from general education makes similar claims, suggesting that inquiry-based collaboration resulted in teachers’ self-reported greater sense of self-efficacy, enhanced views of self and more positive views about teaching, as well as connections between collaborative teacher inquiry and detectable changes in teachers’ practice and gains in student learning (Ermeling, 2010).

Concomitantly, narrative as a vehicle for teacher inquiry has become the primary means by which researchers have come to understand and document teachers' professional development (Clandinin & Connelly, 2000; Johnson & Golombek, 2002). Researchers working from an interpretative epistemological stance (Stenhouse, 1975) have found teacher narratives to open up *teachers' mental lives* (Walberg, 1977), exposing "the fact that teachers' prior experiences, their interpretations of the activities they engage in, and most importantly, the context within which they work are extremely influential in shaping how and why teachers do what they do" (Johnson, 2009, p. 9). Pioneers in the teacher research movement, Cochran-Smith & Lytle (2009) have argued for over two decades that teacher inquiry has begun to "blur the boundaries between theory and practice by providing rich insider accounts of the complex day-to-day work of educational practice as well as how practitioners theorize and understand their work from the inside" (p. x). This has helped to position teachers as legitimate knowers and creators of knowledge that is relevant to the individual teachers who generate local knowledge, as well as to teachers outside the local context.

Within the field of SLTE today, few would question the significance of teacher inquiry as a productive mechanism for teachers to not only make sense of their learning and teaching experiences but also to make worthwhile changes in their teaching practices (Borg, 2006b; Burns & Richards, 2009; Freeman, 2002). Although the accolades for narrative as a vehicle for teacher inquiry abound, less attention has been paid to documenting what this change looks like or how narrative activity fosters teacher professional development. In this article, we argue that a Vygotskian sociocultural theoretical perspective offers tremendous explanatory power to capture the transformative power of narrative. To advance our position, we argue that narrative functions as a mediational tool that both supports and enhances teacher professional development. We first define what we mean by mediation within a sociocultural theoretical perspective and then detail three interrelated functions of narrative that mediate, and thus foster, teacher professional development. We define these functions as: *narrative as externalization*, *narrative as verbalization*, and *narrative as systematic examination*. These functions, we argue, are not defined by the products of narrative activity in which teachers engage (e.g., a reflective journal, an action research project) but by the cognitive processes that are ignited as a result of engagement in narrative activity. These functions are by no means mutually exclusive, but permeable, as a single narrative activity will most likely, but not necessarily, involve all three. We then turn our attention to how the products of teacher narrative inquiry are becoming tools for

knowledge building and are beginning to transform the field of SLTE itself.

## NARRATIVE AS A MEDIATIONAL TOOL

Our use of the term *mediational tool* is grounded in a Vygotskian sociocultural theoretical perspective,<sup>1</sup> in which human cognition is understood as inherently social; that is, it emerges out of participation in external forms of social interaction that become internalized psychological tools for thinking (Vygotsky, 1978, 1986). Vygotsky proposed that this transformation, from external (*interpsychological*) to internal (*intrap-sychological*), is not direct, but mediated. Human contact with the world is indirect or mediated by psychological tools or signs, the most important being language. As humans we gain control over the world, others, and ourselves as we internalize the forms of mediation provided by particular cultural, historical, and institutional forces, which inextricably link social and historical processes to individual mental processes. Transformation is a process through which our activities are initially mediated by other people or cultural artifacts (other-regulation) but later come under our control as we appropriate and reconstruct resources to regulate our own activities (self-regulation). Vygotsky's developmental or *genetic method* focused almost exclusively on how the inclusion of mediational tools leads to qualitative transformation in mental activity rather than quantitative improvements in terms of speed or efficiency (Wertsch, 2007). And his construct of the zone of proximal development (ZPD) has been characterized as both an arena of potentiality and "a metaphor for observing and understanding how mediational means are appropriated and internalized" (Lantolf, 2000, p. 17). The process of internalization (from *external-social* to *internal-psychological*) does not entail direct transfer of concepts, knowledge, and skills from the outside in, but a transformative process whereby a person's cognitive structure is changed, and, as a result of this restructuring, his or her activity changes as well (Leont'ev, 1981; Valsiner & van der Veer, 2000). In addition, it emerges over time and depends on the agency of the person and the affordances and constraints embedded within the person's environment. Thus, from a sociocultural theoretical perspective, conceptual development represents not only change in thinking but also change in activity.

---

<sup>1</sup> We limit our discussion of sociocultural theory to the Vygotskian construct of mediation. For comprehensive work on sociocultural theory, we suggest the following primary sources: Vygotsky, 1978, 1986; secondary sources: Daniels, Cole, & Wertsch, 2007; Gredler & Shields, 2008; Kozulin, Gindis, Ageyev, & Miller, 2003; and in L2 learning: Lantolf, 2000; Lantolf & Poehner, 2008; Lantolf & Thorne, 2006.

When narrative is conceptualized as a mediational tool, the act of narrating, as a cultural activity, influences how one comes to understand what one is narrating about. The telling or retelling (either oral or written) of an experience entails a complex combination of description, explanation, analysis, interpretation, and construal of one's private reality as it is brought into the public sphere. Although a narrative may represent one's own self-interpretation, how one constitutes oneself in story has as much to do with the construction of self as it does with the purpose for and the specific time and place in which the narrative is constructed (Bakhtin, 1981; Holquist, 1990). The process of narrating imparts significance to events and concretizes the meanings infused in those events, in essence, through narrative "experience is literally talked into meaningfulness" (Shore, 1996, p. 58).

Although the act of narrating mediates the significance and reconstruction of experience and opens it up to social influence, narrative as a vehicle for teacher inquiry takes on an especially important function, because teacher inquiry typically involves a quandary or dilemma from practice that entails both emotional and cognitive dissonance for the teacher. Early research on teacher narratives (Elbaz, 1983) highlighted the emotional, moral, and relational dimensions of teachers' ways of knowing, bringing to light the relationship between the cognitive and affective aspects of how teachers hold and use their knowledge (Clandinin & Connelly, 2000; Golombek, 1998; Noddings, 1984). Vygotsky (1986) argued for the social origins of affect and its relationship to cognition, implying that emotion, "the affective-volitional web" (p. 10), plays a catalytic role in the process of cognitive transformation (Cole & Engestrom, 1995). From a sociocultural theoretical perspective, narrative, as a cultural activity, is not simply a device used to story one's experience but is a semiotic tool that has the potential to facilitate cognitive development (Golombek & Johnson, 2004). When narrative is used as a vehicle for inquiry, as is the case in SLTE, it functions as a powerful mediational tool that makes explicit, in teachers' own words, how, when, and why new understandings emerge, understandings that can lead to transformed conceptualizations of oneself as a teacher and transformed modes of engagement in the activities of teaching.

## THE FUNCTIONS OF NARRATIVE IN SLTE

In an attempt to capture the transformative power of narrative, we believe it is useful to tease out the complex ways in which narrative functions as a mediational tool in fostering teacher professional development. We are most interested in the cognitive processes that

are ignited as a result of engagement in narrative activity, because these enable us to trace qualitative transformation in teacher professional development. Equally important are the products of narrative activity, because, as concrete objects of analysis, these enable teachers themselves to seek out and/or teacher educators to provide the kinds of assistance that might be needed at a given point in teachers' development, thus supporting teachers' potentiality within the ZPD. We remind readers that the functions of narrative are not mutually exclusive, because a single narrative activity can entail all three functions. We then highlight the complex interplay between these functions by tracing teacher professional development in two teacher-authored narrative inquiries.

## **Narrative as Externalization**

Ochs and Capps (1996) view narrative as "an essential resource in the struggle to bring experiences to conscious awareness" (p. 21). Although bringing experience to conscious awareness is generally accepted in SLTE as a necessary activity in promoting the kind of reflective practice that underlies teachers' sustained professional development, this process is a complex undertaking, because teachers' histories include both the particulars of their teaching and their culturally and historically situated experiences as students or their *apprenticeship of observation* (Lortie, 1975). Experience, including teaching experience, involves an emotional component, and "narrators construct two worlds, one of action and one of consciousness—what one does and what ones thinks and feels" (Ochs & Capps, 1996, p. 27). As such, narrative as externalization functions as a means of enabling teachers to disclose their understandings and feelings by reacting and giving voice, oral or written, to what they perceive, creating opportunities for introspection, explanation, and sense-making. It enables teachers to make their tacit thoughts, beliefs, knowledge, fears, and hopes explicit; to create cohesion out of what might have once seemed disconnected; and to articulate the day-to-day problems teachers confront in their professional worlds.

From a sociocultural theoretical perspective, narrative as externalization also takes on a mediational function, in that, as teachers make their understandings explicit to themselves and others, their thinking is laid open to social influence. Their spoken or written words can be used to begin to self-regulate their behaviors and control their own worlds, constituting an initial step in cognitive development. In this sense, narrative as externalization opens up teachers' current understandings (and potentially their ZPD) to social influence and restructuring. It is these semiotically mediated social processes that are the principal means through which teachers learn to teach as "they appropriate relevant

linguistic and cultural resources and are guided as they use and transform those resources to accomplish certain goals within their professional worlds” (Johnson, 2009, p. 63).

## Narrative as Verbalization

From a sociocultural theoretical perspective, verbalization is not construed as being equivalent to thinking, but rather as a means of regulating the thinking process; in other words, verbalization is not so much to state (or write) what is known, but to assist in the internalization process (Gal’perin, 1989). What distinguishes narrative as verbalization is the intentional use of scientific concepts as tools for understanding, or *thinking in concepts* (Karpov, 2003), understood as both an outcome of and evidence for internalization. Vygotsky (1986) distinguished between two types of concepts—everyday and scientific—the content of which shapes our mental activity. *Everyday concepts* arise from “everyday personal experience in the absence of systematic instruction” (Karpov, 2003, p. 65) and result in generalizations of superficial features of phenomena. In SLTE, this can be likened to the incomplete and sometimes inaccurate knowledge teachers garner from their apprenticeship of observation. *Scientific concepts* are based on systematic observations, theoretical investigations, and “implies [*sic*] a certain position in relation to other concepts, i.e., a place within a system of concepts” (Vygotsky, 1986, p. 93).

For SLTE then, scientific concepts represent the current research and theorizing generated by research on L2 learning and teaching. Both everyday and scientific concepts must be connected deliberately and systematically (Kozulin, 2003); and valuing either by itself is problematic, resulting in extremes commonly expressed among teachers as contempt for theory, or among teacher educators as the long-standing theory–practice divide (Clark, 1996). Because the development of a scientific concept merely begins with learning to name and define it (Vygotsky, 1986), connecting everyday and scientific concepts rests on the principle of *ascent from the abstract to the concrete*, in which we as humans reexamine our everyday understandings of experience through the explicit, systematic, and connected knowledge that scientific concepts afford, which “allows us to ascend to a detailed understanding of the concrete and particular” (Bakhurst, 2007, p. 70). To do this, the theoretical constructs to which teachers are exposed in their professional development programs should be both situated within the settings and circumstances of their workplace and realized through the concrete goal-directed activities of teaching. If internalized, these theoretical constructs have the potential to function as psychological tools, which



enable teachers to have greater awareness and control over their cognitive processes, and, in turn, enable them to engage in more informed ways of teaching in varied instructional contexts and circumstances.

Scientific concepts are not simply transferred to teachers through lectures, and rote memorization does not result in internalization. Vygotsky (1986) cautioned against *empty verbalism*, a theoretical mastery of scientific concepts that is separate from material activity. In fact, getting teachers to think in concepts is neither straightforward nor a magical cure-all for teacher education. However, when narrative functions as verbalization, it becomes a powerful mediational tool that enables teachers to begin to not only name the theoretical constructs they are exposed to in their SLTE programs but, through the activity of narrating, to begin to use those concepts to make sense of their teaching experiences and to regulate both their thinking and teaching practices.

## **Narrative as Systematic Examination**

A fundamental principle of a sociocultural theoretical perspective is that human cognition is understood as originating in and fundamentally shaped by engagement in social activity, and, consequently, cognition cannot be removed from activity. From this stance, *what is learned* is fundamentally shaped by *how it is learned*, and it follows that, when teachers use narrative as a vehicle for inquiry, how they engage in narrative activities will fundamentally shape what they learn. This point is key when considering the third function of narrative in SLTE, narrative as systematic examination.

When teachers engage in narrative activities as a vehicle for inquiry, the nature of those activities is typically framed by some set of *a priori* procedures, or parameters. For example, asking teachers to write a *language learning autobiography* requires teachers to reflect on their prior language learning experiences, critically analyze those experiences, and then relate their analyses to their current conceptions of both language learning and language teaching (Johnson, 1999). Engaging in *action research* involves the taking of certain actions while systematically observing and documenting what happens as a result of those actions, to take further actions, which lead to further observation and analysis, and so on (Burns, 1999). These types of narrative activities are structured in such a way as to allow for self-directed, often collaborative, inquiry-based learning that is directly relevant to teachers' day-to-day experiences. By design, they embody particular sets of parameters that encourage teachers to engage in systematic examinations of themselves, their teaching practices, and/or the historical, social, cultural, and



political contexts that constitute their professional worlds in particular ways. Different kinds of narrative activities will therefore entail different types of systematic examination. For example, the parameters associated with writing a learning to teach history might focus the teacher's attention more on the (re)construction of self as a teacher, whereas the parameters of an action research project might focus the teacher's attention more on the particulars of classroom activity.

## TRACING NARRATIVE AS A MEDIATIONAL TOOL

To illustrate the transformative power of narrative, we offer an analysis of two teacher-authored narratives that illustrate the complex interplay between the three functions of narrative and trace how narrative operates as a mediational tool in their professional development.

### Jenn: Forgiveness as Power

Jenn Esbenshade (2002), a novice in-service teacher working with undergraduate English language learners in a freshman composition course, kept a private reflective journal for an entire 15-week semester. She explains:

I wrote a detailed journal entry after one of the two classes I taught. As a beginning teacher, I took on this project for my own professional development, rather than as any kind of requirement for a class. . . . I wanted to explore the extent to which this journal actually helped me improve my interactions with and understanding of my class. (p. 108)

From a sociocultural theoretical perspective, her journal served as a *cognitive act* (DiCamilla & Lantolf, 1994), in which her self-directed writing allowed her to act as a temporary *other*, creating a mediational space through which she self-reflected and externalized her understandings of her sociohistorical context. It created both a physical and symbolic space, where she was able to, as Ochs and Capps (1996) suggest, bring experience to conscious awareness, giving voice to her inner understandings. Her journal also functioned as a mediational tool where she began to reinterpret her experiences as, for example, when she restories a disconcerting experience she had with a particular student who questioned his grade on a composition he wrote in her course.

I keep thinking back to the first essay when Boris questioned me about his grade of 95. Five points were taken off because he didn't do a required pre-write. He approached me. He sounded mad. I immediately said, "You still got

an A. What's the problem?" How stupid of me. I know I have always been so obsessed with grades I guess I just forgot that my students are too. One of the questions on the final evaluations of the course, the SRTEs [Student Rating of Teaching Effectiveness] was whether the instructor promotes learning over grades. I was horrified at seeing this question and scared to see what my students thought. I wasn't rated too terribly but I still felt dissatisfied with myself in that respect and that was last semester! Have I learned anything since then? Grades seem to be such an intrinsic part of me that I can't separate them from learning. I think I sometimes rank them as the same. Undoubtedly I tell my students this. Should I apologize to Boris or is it too late? (p. 110)

The act of narrating this experience enables her to externalize her understandings of how students, herself included, have legitimate concerns about grades, and how she as a teacher now has newly experienced authority and ethical responsibilities with regards to grading. As such, narrative as externalization can also spark "challenging questions" (Ochs & Capps, 1996, p. 23). When teachers impose narrative structure on seemingly unconnected events or introduce new events, the resulting disorientation can cause a kind of cognitive and emotional dissonance (Pavlenko & Lantolf, 2000) that positions a teacher to be able to benefit from inquiry into that dissonance. As Jenn articulates this emerging contradiction between her beliefs and practices, she expresses a strong emotional response ("horrified," "scared," "Should I apologize"), and it is, in part, this sense of dissatisfaction that pushes her to rethink how she understands student empowerment and power structures in the classroom.

As a final project for a graduate course in her Master of Arts in teaching English as a second language (TESL) program, Jenn used her private reflective journal as a data source to complete a required teacher research project. The parameters of the project asked teachers to *define* an aspect of classroom communication that they wanted to explore, *describe* the characteristics of classroom communication found in their investigation, and *explore* how their investigation provided them with new insights into ways of creating optional conditions for classroom learning and L2 acquisition in L2 classrooms (Johnson, 1995). Thus, the teacher research project itself involved a set of parameters through which Jenn examined her journal systematically in order to understand her own learning as a teacher but also to understand the dynamics of communication in her classroom. She recalls reading her journal multiple times, noticing *numerous themes*, themes that would have remained invisible to her if she had not kept a journal, and after noticing *reoccurring themes* and *upon further reflection* she comes to a new realization about the nature of communication in her classroom. She writes:

At the conclusion of the semester, when I read through the entire journal, I realized that it contained numerous themes that I would not have been able to recognize had I not taken the time to journal about this class. With multiple readings, one theme in particular seemed to keep reoccurring in this class: forgiveness. Upon further reflection, I came to realize how acts that required forgiveness were closely tied into conceptions of power and self-empowerment, as well as to communication in the classroom. (p. 109)

In her narrative, Jenn draws upon the theoretical constructs of *power over* versus *power with* (Kreisburg, 1992) as she reinterprets her encounter with her student Boris. She recognizes that, although her initial conceptualization of power was one of power over students in which “the teacher is the ultimate authority and the arbiter of decisions and the students are passive observers” (p. 113), she contrasts this with Kreisburg’s (1992) notion of power with students, in which “teachers and students share in the construction of power, with the goal being to empower the student both in and out of the classroom setting” (p. 113). As such, her narrative functions as a form of verbalization, as she shifts from talking about the constructs of power over and power with, when, for example, she writes, “In the classroom, then, discussion and activities are needed that allow students to explore their conceptualizations of self-empowerment and voice” (p. 115), to *thinking in concepts*, when she writes:

They [the students] were willing to try to change the “conventions of the classroom culture” to ensure that power was more evenly distributed among them. It seemed as if they had become comfortable enough with one another that they were willing to take a more active role in the power structure of the class. (p. 115)

Jenn’s narrative demonstrates further evidence that she is beginning to think through these concepts as she formulates an idealized conceptualization of what she would like to do in this class, specifically, to encourage students to take a more active role in the power structures in the classroom. She writes:

I came to understand numerous incidents that occurred in relation to my understanding of forgiveness as it pertained to power structures and student voice. However, at that point, my journal only allowed me to recognize these occurrences. When I first began keeping the journal, I felt that my teaching practices would radically change in this class because of the amount of introspection I was doing. The more I continued the project, the more I realized that this wasn’t true. Journaling is just a first step to becoming more aware of issues in the classroom and beliefs about teaching and students. Another step must be taken after this in order to change practices and to

make practices align more with beliefs about teaching. As is evident in the reflections I have mentioned here, I am able to describe classroom incidents, even to categorize them, and to articulate my beliefs about and the influences on my teaching. I am now working on determining the methods to use to institute change in my teaching practices. (pp. 116–117)

Overall, Jenn connects her own motive to these theoretical constructs (Leont'ev, 1981), making them personally relevant to the dilemmas that are present in her everyday experience. Functioning as a form of verbalization, her narrative demonstrates how theoretical constructs related to the concept of power in the classroom make it possible for her to reframe the way she understands herself as a teacher and her interactions with students. Her narrative also demonstrates the principle of ascent from the abstract to the concrete (Bakhurst, 2007), in that her reexamination of her everyday understandings of experience through the theoretical constructs related to the concept of power allowed her to reconceptualize the particulars of this class, of this student, and of her interactions with students in this classroom. Although these theoretical constructs may be emerging as psychological tools that are helping Jenn regulate her thinking, we find no evidence in her narrative of change in her pedagogical activity. In fact, she explicitly states, “my journal only allowed me to recognize these occurrences. . . . Another step must be taken after this in order to change practices . . . I am now working on determining the methods to use to institute change in my teaching practices” (pp. 116–117).

Given the parameters of the narrative activities Jenn has engaged in, what she learned about power structures in the classroom is very much shaped by how she learned it: keeping a private reflective journal and conducting a teacher research project based on the content of that journal. The lack of evidence of change in activity at this stage in Jenn's professional development is not surprising, because Jenn would likely need multiple opportunities, ideally with mediation from an expert other (e.g., supervisor, teacher educator), to assist her as she attempts to change her activity, share ownership of power structures in the classroom, and encourage students to become active agents in their own learning.

For the purposes of our argument, however, Jenn's engagement in narrative activity functioned as a form of externalization as she became conscious of her desire to share power with her students, as a form of verbalization as she used theoretical constructs that were relevant to her own classroom experiences to begin to regulate her thinking, and as a form of systematic examination that pushed her to describe, define, and explore her own learning as a teacher and the consequences of her interactions with her students in this classroom.

## Michael: What I Learnt From Giving the Quiet Children Space

Michael Boshell (2002), an experienced English as a second language (ESL) teacher, taught natural and environmental science in a bilingual English—Spanish primary school in Spain. In his narrative, Michael articulates a persistent tension in his teaching—in spite of the school policy encouraging the children to actively participate, he “was faced with a group of children who would not or could not participate fully in class” (p. 182). He was simultaneously enrolled in a distance-learning program with a British university to earn his Master’s degree in teaching ESL, and he was determined to address this tension as part of a professional development assignment with three other teachers who were taking the same course. Michael’s narrative chronicles how, through systematic examination of his own teaching and engagement with his colleagues in the inquiry-based professional development approach cooperative development (CD) (Edge, 2002), he was able to externalize his understanding of this tension, recognize the consequences of his teaching behaviors on what he refers to as *the quiet children*, and implement changes in his instructional practices so as to create both verbal and physical *space* “in which all children had an opportunity to participate and use what they had learnt” (p. 192).

From the outset, Michael’s narrative situates him as functioning within a ZPD, reflecting a lack of self-regulation, but also a desire to work toward self-regulation through the mediational support of his colleagues. For example, as Michael describes his tension over the quiet children, his colleague, Henny, systematically mirrors back (*reflecting*) her understanding of Michael’s statements.

Mike: Yeah, I’m serious in the classroom, and that’s why they might participate in a limited way. I never smile, and I reckon that could make them a bit wary of me.

Henny: Let me see. You’re saying that it’s because you’re serious that they don’t participate in any great detail.

Mike: Hang on, perhaps it’s not because I’m serious. After all, you can be serious, but still organise them into pairs whereby they are more likely to participate in greater depth, just that you do this in a serious way! No, I think it’s because I’m a dominant type of teacher.

Henny: So you’re saying, that despite being a serious teacher, that’s not important. You could provide them with pair work, just that you would go about organising this in a serious way. It’s you being serious that puts them off.

Mike: Yeah, that’s right. Being in pairs would probably make them feel more comfortable, and more likely to participate. No, it’s

definitely me being dominant that puts them off. I try to control absolutely everything in class, and what's more I rarely allow them to do pair work.

Henny: So it's your dominance that puts them off from contributing more.

Mike: Yeah I think it must be. (p. 183–184)

Michael characterizes the mediation offered through Henny's nonjudgmental *reflecting moves* as enabling him to recognize himself as a "dominant" teacher. He states:

Thus it was through interacting with my colleague that I gradually came to see my problem more clearly. Toward the end of the interaction, she [Henny] was successfully reflecting how I felt, to the extent that I now firmly recognised that it could be my dominance that discouraged my quiet children from participating as much as they could. (p. 184)

For Michael, engagement in the narrative activities associated with CD enables him to externalize his thinking about this tension and in doing so, opens it up to social influence. Yet, for Michael, *narrative as externalization* does not lead to ready-made solutions or quick instructional fixes. On the contrary, he claims:

The fact that I had worked with other colleagues did not mean that I, as a teacher, had been changed and developed by them. Rather, they had cooperated with me in order to work on my own self-development. They had helped me to see what was taking place in the classroom, why it was taking place, and how I might change it. (p. 193)

Michael's narrative also functions as a form of verbalization as he begins to think and talk through the theoretical construct of *space* (Stevick, 1980) to explain why the quiet children may not be participating. He writes: "By space, I mean what Stevick (1980, p. 20) calls 'the learning space of the student', in which quiet children have control over their language and themselves" (p. 185). In order to explore this theoretical construct, Michael arranges to have his teaching videotaped and, upon watching himself teach, realizes that he is "indeed denying the quiet children 'space' when they attempt to participate" (p. 185). He invokes the theoretical construct of "strategies of control" (Stubbs, 1983) as helping him to identify specific behaviors he was using that deny the quiet children space. These included controlling the amount of speech, or who talks and when, finishing off or summarizing students' responses, and insistently checking or confirming the quiet children's understandings. This systematic examination of his own teaching behaviors

makes it clear to him that he is also “limiting their physical space by constantly approaching them wherever they were sitting” (p. 185). With this concrete evidence, Michael once again seeks out the support of his colleagues to explore the reasons why he is engaging in teaching behaviors that are denying the quiet children space. Relying on the parameters described in CD, his colleagues help him make connections between statements he has made (*thematizing*) and identify instances when his own statements seem contradictory (*challenging*). These parameters (*moves*) create meditational spaces where Michael externalizes his fear of “being held responsible if the children don’t understand” and the realization that he “was afraid to give the quiet children control over their topic-related language and tasks” because if he did, “they might not understand the content” (p. 188).

Although engagement in narrative activity functions as a form of externalization as Michael brings his experiences and emotions to conscious awareness, it also functions as a form of verbalization as the theoretical construct of “space” begins to regulate his thinking processes and becomes central to his “plan of action” for an upcoming lesson. Michael describes making a conscious decision not to intervene in the lesson, instead expecting the quiet children to have “initiative” (Stevick, 1980, p. 19); to make decisions about who says what to whom and when. Yet, Michael goes on to describe this lesson as a failure, because, although he “had given the quiet children ‘space’, they had not known how to use it” (p. 190). Once again, Michael returns to his colleagues, and, through the parameters of CD, he externalizes his frustrations while simultaneously using the theoretical construct of space to regulate his thinking about why the lesson had failed. Michael comes to the realization that, “If [sic] there is too little [space], the student will feel stifled. If there is too much, the student will feel that the teacher has abandoned him” (p. 191). Michael teaches the lesson again, this time with tremendous success, “by providing the structure for, or giving some shape to, the activity itself” or what Michael refers to as “manageable space,” allowing the quiet children to complete the lesson as they see fit (p. 192). Here Michael does not simply appropriate Stevick’s notion of space, but *populates* it (Bakhtin, 1981) with his own interpretations and intentions, renaming it manageable space, further illustrating how agency and context shape the process of internalization.

Like Jenn’s, Michael’s narrative demonstrates the principle of ascent from the abstract to the concrete, in that he reexamined his everyday understandings of experience through the theoretical construct of space (Bakhurst, 2007). Unlike Jenn, however, we see evidence of Michael gaining internal control over his teaching behaviors, changing both himself and his material activity, and resolving the emotional dissonance that initially drove his inquiry. Again, for the purposes of our argument,



Michael's engagement in narrative activity functioned as a form of externalization as he became aware of both his fears about and the consequences of his teaching behaviors, as a form of verbalization as he uses the theoretical construct of space to increasingly regulate his thinking and activity, and as a form of systematic examination that enabled him to critically examine his own teaching behaviors, recognize the reasons behind those behaviors, and change both his thinking and his activity in ways that support all students' opportunities for learning.

## THE TRANSFORMATIVE POWER OF NARRATIVE IN THE FIELD OF SLTE

While we have thus far argued for the centrality of narrative in transforming teacher professional development, we again invoke a sociocultural theoretical perspective to argue that narrative is transforming the field of SLTE itself. We turn our attention specifically to the various ways in which SLTE is being shaped by the burgeoning area of teacher inquiry; referred to in the general educational literature as the *new scholarship* (Schon, 1995; Zeichner, 1999) or *practitioner research* (Cochran-Smith & Lytle, 2009). Professional development practices that rely on narrative as a conduit for inquiry are becoming standard practices in SLTE (Burns, 2009; Burton, 2009; Johnston, 2009), and the adoption of these practices can be likened to the ways that Burns (2009) categorized how action research has been adopted in SLTE: requirements in undergraduate or graduate coursework; part of joint efforts between teachers and researchers within educational programs or organizations; self-study projects by individual teachers or teacher educators; and part of large-scale curricular reform efforts in various regions of the world. The resulting narrative products of these inquiry-based professional development practices are central to the second part of our argument.

From a sociocultural theoretical perspective, when the products of teachers' narrative activities *go public*, they become new *cultural artifacts* that open up innovative and potentially more complex uses (Scollon, 2001) by a broader group of stakeholders, for a wider array of purposes, and from and for more diverse professional contexts. In this sense, teacher narratives are becoming new cultural artifacts. That is, the products of teachers' narrative activities are functioning as a tool for local knowledge-building in both *center* and *periphery* contexts (Canagarajah, 1999), and, as they are made public through various venues, they are expanding the professional landscape of SLTE.

## Narrative as a Tool for Knowledge-Building

Narrative as a vehicle for teacher inquiry has the potential to function as a tool for knowledge-building, as Freeman and Johnson (1998) called for, by focusing on what and how language is actually taught in L2 classrooms, as well as teachers' and students' perceptions of that content. Knowledge, generated by teachers as they respond to issues that emerge in and from their practice, positions teachers as legitimate knowers and creators of knowledge from within the diverse historical, political, and cultural contexts in which they live and work (Canagarajah, 2005; Kumaravadivelu, 2006). Such knowledge-building is also a primary component of *located* teacher education (Johnson, 2006), because it recognizes "why L2 teachers do what they do in the social, historical, and cultural contexts in which they work and from there works to co-construct with L2 teachers locally appropriate responses to their professional development needs" (p. 246). Although highly relevant to the individual teachers who generate it, such knowledge can and should be made accessible outside the local context. In other words, the products of teachers' narrative activities function as a tool for knowledge-building within SLTE when they are made public, open to review by others, and accessible to others in the profession through engagement with wider professional discourses and practices.

Such public outlets have begun to position practitioner knowledge alongside the disciplinary knowledge that has traditionally dominated the knowledge-base of SLTE (Freeman & Johnson, 1998). This positioning is no doubt tenuous, in that teachers' narratives have the potential to reinforce the dominance of the *center* under the guise of inclusiveness. Borg (2006a) maintains that the *teacher research* that is published often represents a narrow and atypical part of the teaching community worldwide. For example, if such published research is only authored by PhD candidates, those aspiring to university-based teaching and research become privileged over those working in primary and secondary education classrooms worldwide. Furthermore, Burns (2009) contends, "[p]rofessional knowledge construction through action research has, however, largely flourished through individualized teacher researcher endeavors" (p. 294). Although making truly representative teacher inquiry public remains problematic, we propose that viewing teachers' narratives through Canagarajah's (1999) *center* and *periphery* constructs illustrates how making teacher inquiry public is beginning to transform the professional landscape of SLTE. Due to space constraints, we have selected only a few examples here to illustrate, and we refer readers to more exhaustive summaries of practitioner research that

provide evidence of teacher narratives being made public (Burns, 2009; Borg, 2010).

### **Center Context as Locus of Making Teacher Narratives Public**

Journals published in the *center* context have begun to include a regular section that publishes teacher research. *Language Teaching Research* includes a section entitled *Practitioner Research* that solicits “articles reporting a teacher’s own exploratory research” (Notes for Contributors, LTR). *TESOL Journal* now includes a section entitled *Language Teacher Research* that features full-length teacher-authored narrative inquiry. Though recognizing the legitimacy of teacher inquiry within the scholarly community, once again, these journals potentially privilege teachers with graduate credentialing, and higher status, over the majority of English language teachers throughout the world.

Another outlet for making teachers’ narrative activities public exemplifies a *center* institution making a concerted effort to publish teacher research from the *periphery*. The TESOL organization has published practitioner research with an action research orientation (Richards, 1998) and a volume of reports on action research conducted around the globe (Edge, 1991), *Case Studies in TESOL Practice Series*. It more recently published a series called *Language Teacher Research* (Farrell, 2006) organized by regions of the world: Asia, the Middle East, Africa, Europe, Australia and New Zealand, and the Americas. This series signifies a weighty endorsement of the legitimacy and value of teacher inquiry by one of the most prominent professional organizations supporting English language teacher education. Particularly noteworthy is that it makes teachers’ knowledge from regions of the world that are not typically represented in the SLTE literature part of the knowledge base. Such recognition of the legitimacy of teacher-generated knowledge and its dissemination through an authoritative publishing source continues to expand the professional landscape of SLTE.

### **Periphery Context as Locus of Making Teacher Narratives Public**

Narrative as a vehicle for teacher inquiry generated in the *periphery*, in particular, broadens the nature of stakeholders and its purposes. Because it is from and for more diverse professional contexts, it is generating new uses by creating alternative systems for making practitioner knowledge public. For example, *Profile* emerged in 2000 through the efforts of the National University of Colombia and was explicitly “created with the idea of disseminating works by school teachers doing action-research in a teacher development programme” (Cardenas-Beltran, personal communication, June 9, 2010). An example of an emerging network for disseminating teacher research locally,

nationally, and internationally is the local study group created at Nagoya University of Foreign Studies, as part of a Master of Arts TESOL program. Students are required to participate in an ongoing action research project, equivalent to a thesis, in a multiyear course. The final action research projects are made public in two ways: Participants present their findings at a year-end event, and projects are assembled into book form. Members of one group in particular then presented the study group concept and three teacher-authored narratives at the Japan Association for Language Teaching (JALT) Conference in 2008, eventually publishing them in JALT Conference Proceedings (Mutoh, Sato, Hakamada, Tsuji, & Shintani, 2009). At the *Sixth International Conference on Language Teacher Education*, Sato and Mutoh (2009) presented a study based on these teachers' participation in this study group. Part of the success of these examples from Colombia and Japan is that their institutions supported the considerable investments of time and energy by teachers and teacher educators by systematically incorporating teacher inquiry as part of their professional development programs.

## REALIZING THE POTENTIAL OF NARRATIVE

We have argued that the transformative power of narrative lies in its ability to ignite cognitive processes that can foster teacher professional development. Narrative as process, realized through professional development practices, and narrative as product, realized through cultural artifacts, especially those being published in the *periphery*, further serves to legitimate teachers' knowledge generated from teacher inquiry. Yet, we are reminded of Freeman and Johnson's (1998) comment over a decade ago; "teacher education has been much done but relatively little studied in the field" (p. 398). We contend that narrative, as a vehicle for teacher inquiry, has been much done but not sufficiently studied. As we move forward, we see two critical areas that deserve our collective attention. First, research that examines both the processes and the products of teachers' narrative activities, in particular grounded in a sociocultural theoretical perspective, has much to tell us about how best to support and enhance teacher professional development and about the role of teacher educators and their practices in that development. An additional component of this research effort will be to document how the cultural artifacts that emerge from teachers' narrative activities are being taken up and used within SLTE programs. It is important to ask who is using them, how are they being used, and what the consequences of these new and potentially more complex uses are for both teacher professional development and the field of SLTE.

Second, engagement in narrative activities takes individual, collective, and institutional support. Individual teachers need to know how to engage in productive narrative activities and to experience the benefits of such activities for their own professional development. Teacher educators need to examine their own practices and become strategic in how, when, and why they mediate in teacher professional development. Finally, institutions, including SLTE programs, local and national reform efforts, and policy makers need to value and support the time, energy, and expertise that is necessary to sustain teachers' narrative activities locally and globally. We hope that this conceptualization of the functions of narrative in teacher professional development and these exemplar outlets where teachers' narratives are going public provide some tangible ideas to further exploit the potential of narrative in expanding the professional landscape of L2 teachers and SLTE.

## THE AUTHORS

Karen E. Johnson: I am Kirby Professor in Language Learning and Applied Linguistics in the Department of Applied Linguistics at The Pennsylvania State University, University Park, Pennsylvania, United States. My research interests include narrative inquiry as professional development, teacher learning in L2 teacher education, and sociocultural perspectives on L2 teacher professional development. I have presented papers and given workshops for L2 teachers and teacher educators in Brazil, Hong Kong SAR, Japan, New Zealand, Taiwan ROC, Turkey, Singapore, South Africa, and throughout the United States. In the MA TESL and the PhD in Applied Linguistics degree programs, I teach courses in Applied Linguistics, Teaching English as a Second Language, Communication in Second Language Classrooms, and Theory and Research in Language Teacher Education.

Paula Golombek: I am a Clinical Associate Professor in the Department of Linguistics at the University of Florida, Gainesville, Florida, United States. My research interests mirror those of Karen's, with my recent work in sociocultural theory focusing on the use of dynamic assessment in teacher learning and the relationship between emotion and cognition in teacher learning. I have presented papers and workshops in Colombia, Chile, and throughout the United States. I coordinate the Undergraduate TESL Certificate Program, teach various courses in Teaching English as a Second Language for both undergraduate and graduate students, and supervise the teaching internship.

We have had a long-standing research collaboration that focuses on teacher narrative inquiry; including our 2002 edited book, *Teachers' Narrative Inquiry as Professional Development* (Cambridge University Press) and our article, "Narrative inquiry as a mediational space: Examining emotional and cognitive dissonance in second-language teachers' development" (*Teachers and Teaching: Theory and Practice*, 2004). Karen has also published articles that use a sociocultural theoretical perspective to trace teacher professional development in teacher-authored narratives: "A sociocultural analysis of teacher talk in inquiry-based professional development" (*Language Teaching Research*, 2010) and "Tracing teacher and student learning in teacher-authored narratives" (*Teacher Development*, 2007). More recently

(2011), we co-edited *Research on Second Language Teacher Education: A Sociocultural Perspective on Professional Development* (Routledge). This collection contains 14 empirical research studies that embrace a sociocultural theoretical perspective in order to systematically examine teacher professional development within the context of diverse second language teacher education programs.

## REFERENCES

- Bakhtin, M. (1981). *The dialogic imagination: Four essays by M. M. Bakhtin*. Austin, TX: University of Texas Press.
- Bakhurst, D. (2007). Vygotsky's demons. In H. Daniels, M. Cole, & J. V. Wertsch (Eds.), *The Cambridge companion to Vygotsky* (pp. 50–76). Cambridge, England: Cambridge University Press.
- Borg, S. (2006a). Conditions for teacher research. *English Teaching Forum*, 44, 22–27.
- Borg, S. (2006b). *Teacher cognition and language education: Research and practice*. London, England: Continuum.
- Borg, S. (2010). Language teacher research engagement. *Language Teaching*, 43, 391–429. doi: 10.1017/S0261444810000170.
- Boshell, M. (2002). What I learnt from giving quiet children space. In K. E. Johnson & P. R. Golombek (Eds.), *Narrative inquiry as professional development* (pp. 180–194). New York, NY: Cambridge University Press.
- Bruner, J. (1996). *The narrative construal of reality*. Boston, MA: Harvard University Press.
- Burns, A. (1999). *Collaborative action research for English language teachers*. New York, NY: Cambridge University Press.
- Burns, A. (2009). Action research in second language teacher education. In A. Burns & J. C. Richards (Eds.), *The Cambridge guide to second language teacher education* (pp. 289–297). New York, NY: Cambridge University Press.
- Burns, A., & Richards, J. C. (Eds.). (2009). *The Cambridge guide to second language teacher education*. New York, NY: Cambridge University Press.
- Burton, J. (2009). Reflective practice. In A. Burns & J. C. Richards (Eds.), *The Cambridge guide to second language teacher education* (pp. 298–307). New York, NY: Cambridge University Press.
- Canagarajah, S. (1999). *Resisting imperialism in English teaching*. Oxford, England: Oxford University Press.
- Canagarajah, S. (2005). *Reclaiming the local in language policy and practice*. Mahwah, NJ: Lawrence Erlbaum.
- Clandinin, D. J., & Connelly, M. (2000). *Narrative inquiry: Experience and story in qualitative research*. San Francisco, CA: Jossey Bass.
- Clarke, M. A. (1996). The dysfunctions of the theory/practice discourse. *TESOL Quarterly*, 28, 9–26. doi: 10.2307/3587196.
- Cochran-Smith, M., & Lytle, S. (2009). *Inquiry as stance: Practitioner research for the next generation*. New York, NY: Teachers College Press.
- Cole, M., & Engeström, Y. (1995). Commentary. *Human Development*, 38, 19–24. doi: 10.1159/000278296.
- Daniels, H., Cole, M., & Wertsch J. (Eds.). (2007). *The Cambridge companion to Vygotsky*. New York, NY: University of Cambridge Press.
- Dewey, J. (1933). *How we think*. Chicago, IL: Henry Regnery.
- DiCamilla, F. J., & Lantolf, J. P. (1994). The linguistic analysis of private writing. *Language Sciences*, 16, 347–369. doi: 10.1016/0388-0001(94)90008-6.
- Edge, J. (Ed.). (1991). *Action research*. Alexandria, VA: TESOL.



- Edge, J. (2002). *Cooperative development: Professional self-development through cooperation with colleagues*. Harlow, England: Longman.
- Edge, J., & Richards, K. (Eds.). (1993). *Teachers develop teachers' research*. Oxford, England: Heinemann.
- Elbaz, F. (1983). *Teaching thinking: A study of practical knowledge*. London, England: Crown Helm.
- Elbaz, F. (1991). Research on teachers' knowledge: The evolution of a discourse. *Journal of Curriculum Studies*, 23, 1–19. doi: 10.1080/0022027910230101.
- Ermeling, B. A. (2010). Tracing the effects of teacher inquiry on classroom practice. *Teaching and Teacher Education*, 26, 377–388. doi: 10.1016/j.tate.2009.02.019.
- Esbenshade, J. L. (2002). My learning through journaling: Forgiveness as a source of power and the communication of voice in the classroom. In K. E. Johnson & P. R. Golombek (Eds.), *Narrative inquiry as professional development* (pp. 108–117). New York, NY: Cambridge University Press.
- Farrell, T. S. (2006). *Language teacher research series*. Alexandria, VA: TESOL.
- Freeman, D. (1998). *Doing teacher research: From inquiry to understanding*. Boston, MA: Heinle & Heinle.
- Freeman, D. (2002). The hidden side of the work: Teacher knowledge and learning to teach. *Language Teaching*, 35, 1–13. doi: 10.1017/S0261444801001720.
- Freeman, D., & Johnson, K. E. (1998). Reconceptualizing the knowledge-base of language teacher education. *TESOL Quarterly*, 32, 397–417. doi: 10.2307/3588114.
- Gal'perin, P. I. (1989). Organization of mental activity and the effectiveness of learning. *Soviet Psychology*, 27, 65–82.
- Golombek, P. R. (1998). A study of language teachers' personal practical knowledge. *TESOL Quarterly*, 32, 447–464. doi: 10.2307/3588117.
- Golombek, P. R., & Johnson, K. E. (2004). Narrative inquiry as a mediational space: Examining emotional and cognitive dissonance in second-language teachers' development. *Teachers and Teaching: Theory and Practice*, 10, 307–327. doi: 10.1080/1354060042000204388.
- Gredler, M. E., & Shields, C. C. (2008). *Vygotsky's legacy: A foundation for research and practice*. New York, NY: The Guilford Press.
- Holquist, M. (1990). *Dialogism. Bakhtin and his world*. London, England: Routledge.
- Johnson, K. E. (1995). *Understanding communication in second language classrooms*. Cambridge, England: Cambridge University Press.
- Johnson, K. E. (1999) *Understanding language teaching: Reasoning in action*. Boston, MA: Heinle & Heinle.
- Johnson, K. E. (2006). The sociocultural turn and its challenges for L2 teacher education. *TESOL Quarterly*, 40, 235–257. doi: 10.2307/40264518.
- Johnson, K. E. (2009). *Second language teacher education: A sociocultural perspective*. New York, NY: Routledge.
- Johnson, K. E., & Golombek, P. R. (Eds.). (2002). *Narrative inquiry as professional development*. New York, NY: Cambridge University Press.
- Johnston, B. (2009). Collaborative teacher development. In A. Burns & J. C. Richards (Eds.), *The Cambridge guide to second language teacher education* (pp. 241–249). New York, NY: Cambridge University Press.
- Karpov, Y. V. (2003). Vygotsky's doctrine of scientific concepts: Its role for contemporary education. In A. Kozulin, B. Gindis, V. S. Ageyev, & S. M. Miller (Eds.), *Vygotsky's educational theory in cultural context* (pp. 65–82). Cambridge, England: Cambridge University Press.
- Kozulin, A. (2003). Psychological tools and mediated learning. In A. Kozulin, B. Gindis, V. S. Ageyev, & S. M. Miller (Eds.), *Vygotsky's educational theory in cultural context* (pp. 15–38). Cambridge, England: Cambridge University Press.



- Kozulin, A., Gindis, B., Ageyev, V. S., & Miller, S. M. (2003). (Eds.). *Vygotsky's educational theory in cultural context*. Cambridge, England: Cambridge University Press.
- Kreisburg, S. (1992). *Transforming power: Domination, empowerment, and education*. Albany, NY: State University of New York Press.
- Kumaravadivelu, B. (2006). *Understanding language teaching: From method to postmethod*. Mahwah, NJ: Lawrence Erlbaum.
- Lantolf, J. P. (Ed.). (2000). *Sociocultural theory and second language learning*. Oxford, England: Oxford University Press.
- Lantolf, J. P., & Poehner, M. E. (Eds.). (2008). *Sociocultural theory and the teaching of second languages*. London, England: Equinox.
- Lantolf, J. P., & Thorne, S. (2006). *Sociocultural theory and the genesis of second language development*. Oxford, England: Oxford University Press.
- Leont'ev, A. N. (1981). The problem of activity in psychology. In J. Wertsch (Ed.). (1990), *The concept of activity in Soviet psychology* (pp. 37–71). Armonk, NY: M. E. Sharpe.
- Lockhart, C., & Richards, J. C. (1994). *Reflective teaching in second language classrooms*. New York, NY: Cambridge University Press.
- Lortie, D. (1975). *Schoolteacher: A sociological study*. Chicago, IL: University of Chicago Press.
- Mutoh, N., Sato, K., Hakamada, A., Tsuji, H., & Shintani, S. (2009). Collaborative action research: Teacher and curriculum development. In M. A. Stoke (Ed.), *JALT 2008 Conference Proceedings* (pp. 53–66). Tokyo, Japan: JALT.
- Noddings, N. (1984). *Caring: A feminine approach to ethics and moral education*. Berkley, CA: University of California Press.
- Ochs, E., & Capps, L. (1996). Narrating the self. *Annual Review of Anthropology*, 25, 19–43. doi: 10.1146/annurev.anthro.25.1.19.
- Pavlenko, A., & Lantolf, J. (2000). Second language learning as participation and the (re)construction of selves. In J. P. Lantolf (Ed.), *Sociocultural theory and second language learning* (pp. 155–178). Oxford England: Oxford University Press.
- Richards, J. C. (Ed.). (1998). *Teaching in action*. Alexandria, VA: TESOL.
- Sarbin, T. (Ed.). (1986). *Narrative psychology: The storied nature of human conduct*. New York, NY: Praeger.
- Sato, K., & Mutoh, N. (2009, May). *Collaborative action research for teacher and curriculum development*. Poster presented at the Sixth International Conference of Language Teacher Education, Washington, DC.
- Schon, D. (1983). *The reflective practitioner: How professionals think in action*. New York, NY: Basic Books.
- Schon, D. (1995). The new scholarship requires a new epistemology. *Change: The Magazine of Higher Learning*, 27, 27–34.
- Scollon, R. (2001). *Mediated discourse: The nexus of practice*. London, England: Routledge.
- Shore, B. (1996). *Culture in mind: Cognition, culture and the problem of meaning*. Oxford, England: Oxford University Press.
- Stenhouse, L. (1975). *An introduction to curriculum research and development*. London, England: Heinemann.
- Stevick, E. (1980). *Teaching languages: A way and ways*. Rowley, MA: Newbury House.
- Stubbs, M. (1983). *Discourse analysis: The sociolinguistic analysis of natural language*. Oxford, England: Blackwell.
- Valsiner, J., & van der Veer, R. (2000). *The social mind. Construction of the idea*. Cambridge, England: Cambridge University Press.
- Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes*. Cambridge, MA: Harvard University Press.

- Vygotsky, L. S. (1986). *Thought and language*. Cambridge, MA: MIT Press.
- Walberg, H. (1977). Decision and perception: New constructs for research on teaching effects. *Cambridge Journal of Education*, 7, 12–20. doi: 10.1080/0305764770070105.
- Wallace, M. J. (1991). *Training foreign language teachers: A reflective approach*. New York, NY: Cambridge University Press.
- Wertsch, J. V. (2007). Mediation. In H. Daniels, M. Cole, & J. Wertsch (Eds.), *The Cambridge companion to Vygotsky* (pp. 178–192). New York, NY: Cambridge University Press.
- Zeichner, K. (1999). The new scholarship in teacher education. *Educational Researcher*, 28, 4–15.


▶ 1 0 0 % O N L I N E

## Master of Education

Earn your Masters degree through one of California University of Pennsylvania's Master of Education programs. These 100% online programs are designed to be consistent with NAEYC, NBPTS and TESOL principles and offer a flexible option for continuing your professional education.

- Early Childhood Education (Track 1)
- National Board Teacher Certification Preparation (Track 2)
- English as a Second Language (Track 3)
- Science, Technology, Engineering and Math (STEM) Education (Track 4)

Contact the Office of Web-Based Programs toll free at 1-866-595-6348 or visit [www.calu.edu/go](http://www.calu.edu/go).



# #1

University in the country for online degree programs.\*

\*www.guidetoonlineschools.com

CALIFORNIA UNIVERSITY OF PENNSYLVANIA

BUILDING CHARACTER. BUILDING CAREERS.

[www.calu.edu/go](http://www.calu.edu/go)

A proud member of the Pennsylvania State System of Higher Education.

CALU

GLOBAL ONLINE